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rank and file must know as much as possible of the situation in terms of fact. Especially is it true that if the voice of America is to receive respectful attention around the table where the terms of peace will be discussed and decided, that voice must be the voice of exact information. The appointment of this discreet gentleman as an investigator of facts is one of the cleverest and withal the most significant acts on the part of our government since the beginning of the war. Because of it, the talking agitators in behalf of "policies" are checkmated, and, according to all the rules of the game, they are unable to move.

As usual, Colonel House has not been especially communicative about his plans. Enough, however, appears to assure us of this Society that we shall be respectfully heard on the things in which we believe; indeed, that the collective intelligence of American citizenship will be studied by the commission and given voice when that voice will need to be heard. If there has been objection to discussion of America's aims in this war, the objection has been, not to discussion, but to wrong and harmful discussion—discussion for the most part uninformed. The objection was natural and warranted. Now the job of competing with foreign diplomats appears more hopeful, because information in the premises will not be entirely with them.

Incidentally, we believe that these facts should in due time be spread broadcast as bases of a popular education. We see no reason why they should not be utilized as means of making clearer the real principles behind the victory we purpose to win. The people of the United States are amateurs in matters of foreign relations. This cannot continue. Our adult population wish to know about the Dardanelles, Balkans, the German colonies, Poland, Trentino, the Baltic provinces, and they are entitled to know. We now have a League for National Unity intending to create a medium through which loyal Americans of all classes can give expression to the fundamental purpose of the United States, to carry to a successful conclusion "this new war for the independence of America and the preservation of democratic institutions and the vindication of the purposes of humanity." Manifestly such a league must be informed. It is the duty of the government to see that it is informed. The publicity department of the government will help, but the information to be gathered by this special commission should also be available. For if we really "win this war" it will be because we have refused to join the cult of hatred, and because with an intelligence based upon exact information we went forth, not only with arms, but with those ideas and ideals out of which a hopeful and successful civilization must be built.

## EDITORIAL NOTES

### **The Remedy for Jaded Patriotism.**

Characteristic of practically minded Chicago, is the slogan which it flung last month across its vacant lots and sidewalk sign-boards:

WHAT IS THE USE OF MONEY ANYHOW  
IF WE DON'T WIN THIS WAR?  
BUY A BOND!

This has immediate pertinency. But the still more pertinent inquiry of the reader is, of course, "What war?" If merely the war against Germany is in the mind of the creators and readers of this slogan, the appeal is less appealing than it ought to be. Those who will trade the product of their toil for bonds, or their lives for victory, are entitled to know what sort of victory is to result from their sacrifice.

As the men and women of this country determine for what purpose they are pouring out their blood and treasure, they will determine that which will be returned to them, to their children, and to their children's children. In measure as they hitch the wagon of their ambition to the star of international right, rather than to the intermediate lamp-post of German defeat, they will help defeat the German government withal, but, more, defeat the arch enemy of the ages, the real enemy which has made it necessary for us to stop all our legitimate affairs to go forth to slay and to be slain, the seething serpent of a shameful past, the devastating dragon of history—war. If only we can fix our wavering attention upon this war as a last great crusade against War we shall find consolation for the disconsolate, and all the inspiration we need for jaded patriotism.

### **The Thought of Three Centuries on Means to Peace.**

The synopsis prepared by Dr. Charles H. Levermore, of the World Peace Foundation, elsewhere presented in this issue, is necessarily brief in its resumé of the sixteen noted plans for world organization, dating from 1603 to the present day; but it forms, nevertheless, a most instructive study. One day, and that within appreciable time, the world will come nearer than ever before to realizing in full measure the dreams of those who have earnestly sought the secret of international justice. The plan for international cooperative effort then formulated will not spring full grown into being from the forehead of any modern Olympian, as an entity apart from all similar plans past and present. It will be on the contrary a composite of those, with only such necessary additions as all of them combined have failed to provide. Earnest study, therefore, of the thought of the past and present upon this subject is a necessity for one who will wish to exert his personal effort in the gen-

eral formation of final world opinion, by which the future conferees must be guided. No less valuable is this synopsis as a study for common ground upon which the various organizations for the promotion of international righteousness in this country may unite and thus add the strength of unity to their separate endeavors.

**To Establish  
a Christian  
World Order.**

The effort to establish a world order on the basis of Christian principles, begun some nineteen centuries ago, comes once more to the front in the report of the Sub-Commission on International Justice and Good Will, presented to the Congress on Purposes and Methods of Inter-Church Federation, held at Pittsburgh October 1. This was, and is, an ambitious undertaking, and if we have seemed to fail in it in the past, the present program, whatever may be its fate upon trial, meets the demand upon it with a most ambitious array of detail. "Only the co-operation of tens of thousands of churches," declared the commission, through its chairman, the Rev. Sidney L. Gulick, "will be able to Christianize America's international relations, and thus do their part in the great world enterprise." Emotionalism and guerilla warfare on the part of the church will not succeed. But there are in the church today enormous latent forces for good. The problem is, how to harness them and apply them practically and permanently in the appointed field of Christian church work.

The plan, skeletonized, is that all Inter-Church Federations shall operate harmoniously through committees on international friendship, which in turn will function through the individual churches, and so on to the individual members of the churches. But Dr. Gulick's sub-commission has not stopped there. It elaborates further the three main points of this work; the organization of the committees, the forms of their activities, and their final messages to the churches. In organization, the committees are to be interdenominational, composed of persons with constructive policies, free from all extremists, represented by women as well as men, and by both laymen and clergymen. They will include, where possible, communions not represented at present in the Federation, and will co-operate with the World Alliance for Promoting International Friendship through the Churches where the latter's work falls within the limits of the constituent bodies of the Federal Council of the Churches of Christ in America.

Considering the activity of the committees, the sub-commission, besides recommending collection and preparation of suitable literature, the censorship of photoplays for offenses against international friendship and amity, and special publicity work, sets forth three in-

teresting plans of action in the shape of a Community Normal Class on Christian Internationalism, Popular Education in Christian Internationalism, and an Intensive Community Campaign. The first of these is outlined in the form of the following suggestions for successful normal class work:

(a) Secure a competent leader who is an experienced teacher.

(b) The object of the normal class is not to give lectures on internationalism in general, but to train teachers in Christian internationalism and its methods of instruction and organization, who can conduct the work in the individual churches.

(c) The leader should be thoroughly acquainted with the World Alliance literature and its program.

(d) Each church committee should have at least two of its members attend the normal class.

(e) The normal class course should be limited to six or eight weeks at most, and should have a regular enrollment fee of from \$1 to \$2 to provide for text-books and other necessary expenses.

The work of popularizing the movement by attractive educational means includes lecture courses in forums, Chautauquas, and lyceums, pageants of a distinctly educational rather than merely sentimental nature, photoplays specially prepared to promote understanding of peace through world organization, and debates arranged by the churches, or inspired by them both for school children and their elders. The intensive campaigns, in all localities, extending two or three days and including from four to six large meetings, it is suggested, are to include the following features:

(a) Cooperation of all the denominations and churches.

(b) Local speakers, as far as possible.

(c) One or two speakers of national repute.

(d) A splendid chorus of young people.

(e) A pageant.

(f) Suitable literature for sale.

(g) Decorations of all national flags and the Christian flag the unifying center of all.

(h) Lectures on league of nations, the adequate protection of aliens, comprehensive immigration legislation free from race discrimination, and the oriental problem and its solution.

Of all this much might be said, and more left unsaid. Two facts, however, seem particularly pertinent. One is that, if any church body in the country feels that it is not exerting its full strength in the present crisis, to wright a better civilization out of the present white-hot metal of human purpose, here is a channel of activity prepared for it. If it has no better plan of its own, it can swing in behind the proponents of this program and work with them. Another fact is that peace will come when the people of the world, first, envision it; second, desire it, and, third, reach out and claim it. Again, he who has no better means at hand to aid in presenting the vision or creating the desire may well grasp this as a worthily presented plan for earnest trial. It may not work. If, however, there is promise in it for appreciable success, this will only be

discovered by trying it out. There appears to us no irrefutable reason why the impotency of the church need indefinitely continue.

**Theodore  
in Utopia.**

Those who have been fortunate enough to read Kenneth Grahame's immortal "Golden Age" will recall the story in which the small boy narrator plans out his castle beautiful. One room, if we remember the details correctly, was to be given over entirely to ginger pop. Another was devoted to lollypops of wierd and wonderful flavors. There was a sacrosanct chocolate room. In the park behind the castle, soldiers in most brilliant uniform paraded ceaselessly, to the tune of the constant thunder of artillery fire, all at the order of the Lord of the Castle. This Utopia obeyed one law and one only, the will of the eternal boy in whose imagination it towered.

If we err in reverting, these busy days, to this delightful conception, the blame lies elsewhere. The temptation is irresistible as one reads over the legend of that Golden Age forecast in Theodore Roosevelt's pronouncement of this nation's terms of peace, in his New York address last month. With thought unclouded by any uncomfortable necessity for consideration of the rights of a conquered people, that gentleman drew a rosy picture of the world-to-be, 1920 model, thrilling his hearers with his piquant conception of international justice, and the delights of a perpetual peace to be erected upon the prostrate forms of German peasants and artisans, German skill and wit, warm-hearted German enthusiasms, German honesty, German thrift, and German citizenship in the world we aim to have. This picture is painted as follows:

"Make a great independent Poland and probably a great independent Finland, too. Give the Lithuanians at least autonomy; make an independent Czech Commonwealth to include the Bohemians, Moravians and Slovaks. Make a Jugo-Slav Commonwealth to include, on a footing of entire equality, Croats, Serbians, and Slovaks, whether orthodox Catholics or Mohammedans. Restore Italian Austria to Italy and Roumanian Hungary to Roumania.

"As for Belgium, she is not only entitled to restoration, but to the heaviest kind of indemnity. Let France have Alsace-Lorraine; let Poland include the whole Baltic coast to which she is entitled. Let the English and the Japanese keep the colonies they have won.

"As for the United States, we wish nothing except to have it clearly understood that the Monroe Doctrine is to be upheld in the future, as in the past. South of the equator this doctrine can be left to Brazil, Argentina, and Chile, who are strong enough to maintain it, and whom we will aid in maintaining it only when they so desire. But around the Caribbean and at the points bearing upon the approach to the canal we must ourselves maintain it.

"We do not desire to see Germans or Magyars oppressed by anybody, but we do not intend that hereafter they shall oppress others."

**A Slight  
German  
Misconception.**

"There is but one answer," Dr. von Kühlmann, German Foreign Minister, is reported to have said last month in the Reichstag, "to the question, 'Can Germany in any form make concessions with regard to Alsace-Lorraine?' That answer is, 'No!'" This utterance, as well as other bits of his address which have reached this country, seem to indicate that the German idea is, that the iron of Lorraine is now the crux of the problem of peace. It is regrettable that German thought should be clouded at this time by such a narrow misconception. It is far more regrettable if French or British thought entertains any similarly limited idea. Any notion that this war is being fought simply for the return to France of the mines of Alsace-Lorraine, or even for the evacuation by the Germans of France or Belgium, or for indemnities, or for the acquisition by either side of this or that particular bit of territory, meets with little enthusiasm in America, and, we believe, will meet with as little among the higher-minded and more far-sighted of the peoples of our Allies. If the Reichstag wastes its time in the discussion merely of whether it will or will not countenance the return of Alsace-Lorraine, it is a far more futile body than it has ever proven itself to be in the past.

It may have appeared to France at one time that German evacuation or the return of the "lost province" was the great thing to die for. All that can be said to that is, that since then world thought has crystallized upon other matters, a world conscience has to an increasing degree made itself manifest, and the whole world situation has changed. France's war has become America's war, the world's war. It is being fought today for the paralysis of the mailed fist of Prussianism, wherever and in whatever form it may be felt, for international justice for all alike, and for guarantees for the protection of all States under law. If Germany or any other country is not aware of this, it will learn.

Berlin painters some time since sent their "loyal pledge" to the Kaiser as an answer to President Wilson's repudiation of the German Government. It is not stated whether these gentlemen are experts in the use of whitewash, but since in other countries painters have enlisted as camouflage artists, why not in Germany also?

Of course, Dr. Eliot's notion of an informal peace congress is well meant, but wouldn't it simplify matters to have a smaller conference, comprised simply of the two men most accustomed to dictating the policies of Europe and America? If the Kaiser's health will permit him to attend, surely Mr. Roosevelt would accommodate him, anywhere and at any time.